

870923

ADY 3619

THE CHURCH AND THE MASS

BY

REV. T. A. WALSH, S.J.

EXTERNAL OBSERVANCES

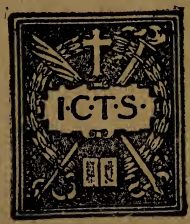
BY

REV. JOSEPH D. MITCHELL

CATHOLICS DO NOT BUY MASSES

BY

REV. HERBERT THURSTON, S.J.



INTERNATIONAL CATHOLIC TRUTH SOCIETY

407 Bergen Street

Brooklyn, New York

PONTIFICAL HIGH MASS, SOLEMN HIGH MASS, LOW MASS

THE differences between Pontifical High Mass, Solemn High Mass, High Mass, and Low Mass are simply in the ceremonies, as every Mass is the same in substance. Low Mass is that which one priest celebrates, without other attendant than an altar boy, without music or incense, reading the prayers in the ordinary reading voice. High Mass as celebrated in this country differs from the Low Mass only in the point that certain portions of it are sung by the priest and a choir. The prayers, Gospel, preface, Pater Noster, and Versicles are sung or intoned by the Priest, while a choir sings the Gloria, Credo, Sanctus, Agnus Dei, Kyrie Eleison, and responses. In some localities the use of incense is allowed at this Mass. Solemn High Mass requires three Priests in its celebration, a deacon and sub-deacon assisting the celebrant; and all the pomp which a Church can afford in the matter of vestments, music, and attendants is lavished on this Mass. It is the ordinary form in which the Church wishes Mass to be offered, as worthy of the great sacrifice. The high and low forms are concessions to the needs of the faithful. Pontifical High Mass is so called because the celebrant is a Bishop, and is the same in essentials as the solemn form, although it may be celebrated without deacon and sub-deacon, and then falls under the usual category, solemn pontifical, or pontifical High Mass.

THE CHURCH AND THE MASS

BY REV. T. A. WALSH, S.J.

OUR separated brethren wonder at the numbers attending Catholic churches on Sundays. They cannot explain the different congregations that throng our churches five and six times on Sunday mornings. These crowded congregations are seen not only in our great cities, but in the remote regions of every land. While many non-Catholics grieve over the empty benches in their churches, Catholics are building churches to accommodate the growing congregations. Now, what is the magnet which draws these crowds of worshippers? Do Catholics assemble on Sundays to admire the architectural beauty of the churches, or to hear the finished eloquence of the preachers, or to spend the time in social activities? No!

The solemn stillness of the churches, the recollection and devotion, indicate a spiritual bond which binds man to his Maker. There is a Divine communication between creature and Creator. The magnetic force which draws Catholics to Church is the Mass. This is expressed by a distinguished Protestant writer, Right Hon. Augustine Birrell: "It is the Mass that matters; it is the Mass that makes the difference, so hard to define, so subtle is it, yet so perceptible between a Catholic country and a Protestant one—between Dublin and Edinburgh, between Havre and Cromer.

The purpose of this pamphlet is to give our Catholic and non-Catholic readers some idea of what the Mass is. The Mass is a continuation down the centuries of the Sacrifice of Calvary, not only because priest and Victim are the same, but because the sacrificial act is the same, though

achieved in a different manner. The word Mass, or Eucharistic Sacrifice, appears about the year 604, after the time of Pope Gregory the Great.

The early Christians designated the Mass as "the breaking of the bread," "liturgy," "the Lord's Supper," "the Sacrifice," "the gathering together," "the Mysteries."

The etymology of the word Mass is from the Latin, "missio" or "dismission," a dismissal or close of prayer. Popular usage adopted the word Mass from the expression, "Ite Missa est," to mean the Solemn Sacrifice.

The Notion of Sacrifice.

(1.) Etymologically, Sacrifice (from *sacrum facere*) means any action by which something sacred is done.

(2) Generally, sacrifice means any act of religion performed in honor of God; and as acts of religion can be divided into internal and external, so also sacrifice means either (a) the internal submission of our will and intellect to God, according to Ps. 50, 19, or (b) any external act commanded by or elicited through the virtue of religion; as Ps. 49, 23, and 140, 2; Hebrews 13, 16; Eccl. 35, 4.

(3) Strictly, sacrifice is the offering, by real or morally equivalent destruction, of a sensible object, made to God by a duly authorized person, as the properly instituted sign of that adoration which man owes to his Creator. It, therefore, includes four elements:

(1) The offering of a visible object. (2) The transformation of that object, which may be obtained either (a) by the entire destruction of the object, or (b) by its being placed in an outward condition of destruction or death.

(3) (a) By a duly authorized person, for in its historical perfection, sacrifice is an act of external public or social worship; *i. e.*, that the offering of such an object be instituted by a competent authority as a symbol of our complete submission to God; (b) that such an offering be made by a

public official, *i. e.*, by a person publicly appointed, to represent the society in whose name he acts; in our case, by a priest. (4) In order symbolically to show by the transformation of the gift offered that God possesses absolute authority and dominion over all things, and consequently that man is essentially dependent upon God. With this essential purpose of sacrifice another one is joined in consequence of our fallen human nature; namely, the purpose of atonement. Therefore, in the present state of fallen human nature a sacrifice is both an act of adoration and an act of propitiation. And as it is hardly possible to know God and implore from Him pardon for our sins without thanking Him for His blessings and asking new favors of Him, sacrifice, besides, is an act of thanksgiving and of impetration.

Under the Old Law.

Under the Old Law there were different kinds of sacrifice, distinguished from each other in the purpose for which they were offered. They were (1) holocausts, *i. e.*, sacrifices of adoration; these were either bloody or unbloody; Lev. 1, 3-17; 6, 14-18; Num. 8, 8; 15, 4-10. (2) Salutary sacrifices, divided into sacrifices of thanksgiving, votive sacrifices offered to fulfil a vow, and voluntary sacrifices. Like the holocausts, they consisted either of a bloody or of an unbloody offering. (3) Expiatory sacrifices or sacrifices for a remission of sin; these were bloody sacrifices.

Now all of the sacrifices of the old law were figures of the Messianic sacrifice; consequently, they were abolished after the great atonement of Calvary. Our Lord, at once Priest and Victim, sacrificed Himself on the Cross of Calvary in order to expiate the sins of men, thus realizing, and consequently abolishing, all the sacrifices of the Old Law that had prefigured His own sacrifice.

Sacrifice was offered from the beginning amongst believers in the One God.

Cain offered the fruits of the earth; Abel the best of his flock. After the deluge, Noah's first act was one of sacrifice to God in thanksgiving for His mercy, and to acknowledge His supreme power. The Patriarchs offered sacrifice. Melchisedech, King of Salem, offered to God a sacrifice of bread and wine. God commanded Moses, the leader of His chosen people, to offer sacrifice, prescribing with minute exactness the manner and matter of the offerings. We find sacrifice among Pagan nations, like the Greeks, Romans and Egyptians.

The Sacrifice of the Mass.

The Old Law was a prophecy of the New. Figure and shadow, simile and metaphor, were destined to develop to reality: The Mass was prefigured by type. What do Catholics mean by the Mass? The Council of Trent declares: In the Divine Sacrifice of the Mass the same Christ is present, and in bloodless manner immolated, Who upon the Altar of the Cross did once in blood offer Himself up to God. The Sacrifice of the Mass and the Sacrifice of the Cross are one and the same Sacrifice. There is a difference only in manner in which the offering is made. The Mass is an act of highest adoration.

It can be offered to God alone. It is offered by Christ, the One High Priest. The mortal priest who offers is the representative of Christ. The Victim is Christ. The Eucharistic Sacrifice differs from the Cross in this way. On Calvary, Christ's body was separated from His soul. In the Mass, Christ's death is mystic. The Sword which severs is intellectual, moral, spiritual. The renewal of Calvary in the Mass is not to gain a new Redemption, but to apply the Redemption already achieved.

We find proofs of the Mass in the Old and New Testaments. The prophecy of Malachias is one of the strongest.

In Chapter I., verses 10 and 11, we read: "I have no pleasure in you," saith the Lord of Hosts, "and I will not receive a gift from your hand. For from the rising of the sun even to the going down, My name is great amongst the Gentiles, and in every place there is a sacrifice, and there is offered to My name a clean oblation." The prophet predicts the abolition of all Levitical Sacrifices, and the institution of a new sacrifice. The new sacrifice complies with prophecy. It is the Mass.

This sacrifice is to be external and clean. It is not an internal worship of the mind. It is a real sacrifice. The Hebrew word, "Minchah," means not only sacrifice, but an unbloody sacrifice. The words used by the prophet refer to a bloodless Sacrifice. He does not refer to the Sacrifice of Calvary. Following the prophecy of Malachias, we find that the Sacrifice of the New Law was to be the heritage of all nations, and not restricted to one nation. "From the rising of the sun, even to the going down thereof, My name is great among the Gentiles." It was to be offered "in every place."

The priests who were to officiate at this new Sacrifice were not limited to one nation nor to one class. The prophecy of Malachias was fulfilled at the Last Supper, when Christ instituted the unbloody Sacrifice of the New Testament. The four accounts given by the Evangelists, Matthew, Mark, Luke, and St. Paul, clearly show the mind of Christ in establishing a New Sacrifice.

The Eucharistic Sacrifice was to be permanent in the Church. This is clear from the words of St. Luke, "Do this for a commemoration of Me," and from St. Paul, (Heb. XIII.), "We have an altar." Where there is an altar there must be a sacrifice.

Proof From Prescription.

That the Mass was instituted by Christ is evident from Prescription. A sacrificial rite, which is older than the oldest attack made upon it, cannot be the work of man, but must have been instituted by Christ. The Mass can be traced back to the beginning of Christianity. From the study of ancient liturgies, such as the Liturgies of Antioch, Alexandria, Rome, and the Galician, we note that their essential characteristics date from the first century of Christianity, and testify to the sacrificial nature of the Mass.

Harnack admits that the Eucharist was regarded as a True Sacrifice in the time of St. Cyprian, 258. Pictures, vessels, missals and altars indicate the fact. The first Nicene Council, 325, in its 18th Canon, forbade priests to receive the Eucharist from the hands of the deacons, for the reason that "neither the canon nor custom has handed down to us that those who have not power to offer sacrifice may give Christ's body to those who offer."

The Nestorians and Monophysites of the fifth century, though driven from the Church on account of heresies (431 and 451), continued to celebrate the Sacrifice of the Mass, according to their liturgy.

Tradition.

We can prove that the Mass was offered in the early days of Christianity from the writings of Fathers. The *Didache*, or *Doctrine of the Twelve Apostles*, composed towards the close of the first century, shows the Apostolic Age of the Mass. We read: "On the Lord's Day, come together, break bread and perform the Eucharist after confessing your transgressions, that your sacrifice may be pure. But let none who has had a quarrel with his fellow join in your meeting until they be reconciled that your sacrifice may not be defiled."

That the Mass is a true sacrifice is proved (1) From Holy Scripture in three different ways: (a) It was pre-figured long before in the Sacrifice of Melchisedech (Gen. 14, 18); (2) It was announced by the Prophet Malachias (Mal. 1, 10); (c) It was finally effected by Our Lord (Math. 26, 28; Mark 16, 24; Luke 22, 20; I. Cor. 11, 25); (2) from tradition. First century. In the Didache: in St. Ignatius of Antioch, Second Century. St. Justin—St. Ireneaus. Third and fourth century. Greek Fathers: Origen: In Jerem. homil. 18, 13; St. Denis of Alexandria (quoted by Eusebius, H. E. 1, vii., 9.) St. Athanasius (Sermo de Paschate et de Sacrosancta Eucharistia, 8). St. Cyril of Jerusalem. Latin Fathers: St. Cyprian, Tertulian, St. Ambrose (in Ps. 48, 25). Fifth century, St. John Chrysostom, St. Augustine.

The Nature of the Eucharistic Sacrifice.

(1) The matter of the Eucharistic Sacrifice or the Victim, is the body and blood of Our Lord, not the substance of bread and wine. The species of bread and wine are that sub quo the body and blood of Our Lord are offered. (2) The Minister, according to the Council of Trent, Denz. 940, is Our Lord, who, by the ministry of the priests, offers Himself to God on the altar as He offered Himself to God on the Cross. Therefore, Our Lord, as Man, is the principal celebrant, who not only remotely, but, according to the most common opinion, even proximately offers Himself as Victim. "Semper vivens ad interpellandum pro nobis." "Sacerdos in aeternum." And nevertheless it is true at the same time that He offers Himself "through the ministry of the priests," *i. e.*, that the priest validly ordained is in truth and properly speaking the minister of the Sacrifice. The visible priest acts as the living and free agent of Jesus Christ; therefore, he performs, though only as the instrument of the Lord, but yet in real manner, the act of

consecration or Sacrifice of the altar. (3) At the altar the officiating priest acts not merely as the representative of Christ, but also 'in the name and under the authority of the Church. By the Church we mean all the faithful, in so far as they are united to one another, and under submission to their lawful pastor. The entire Church, therefore, offers the Eucharistic Sacrifice, for it is a public and solemn act of worship. Therefore, the priest represents both, Christ and the Church. When he consecrates he represents the person of Christ first, and then the Church. When he performs the other ceremonies and says the liturgical prayers he represents the Church. So the Mass prayers are not only the private prayers of the priest; they are the prayers of the Church. The Church declares the Mass to be a true Sacrifice. Theologians discuss the nature of the Sacrifice.

Propitiatory Sacrifice.

The Church teaches that this propitiatory sacrifice may be offered for the dead. This is taught by the Council of Trent: "If anyone saith that the Sacrifice of the Mass is only a sacrifice of praise and thanksgiving, but not a propitiatory sacrifice, or that it profits him only who receives, and that it ought not to be offered for the living and the dead, for sins, pains, satisfactions, and other necessities, let him be anathema."

The propitiatory and impetratory value of the Mass is evident from the practice of the early Christians, the teaching of the Fathers and the records of ancient liturgies.

Tertullian tells us that it was customary for the early Christians to offer sacrifice for the welfare of the Emperor. The liturgy of St. James states: "We implore Thy goodness that this sacrifice may not tend to the judgment of Thy people, since it is instituted for our salvation for the remission of follies, and as a thanksgiving to Thee." We know

that Masses were offered for the dead in the early Church.

Tertullian urges a widow to have the Holy Sacrifice offered for her departed husband on the anniversary of his death. St. Augustine wrote a treatise on "How to Help the Dead." Monica, the saintly mother of Augustine, on her death-bed, asked her son to offer Masses for the repose of her soul. For years Augustine at Mass recommended to God's mercy the soul of his mother.

We shall hear the words of the Fathers honored not only among Catholics, but respected by every educated Christian. The Fathers mirror the mind of the Church. They show us the practice and teachings of the Church from Apostolic times. St. Justine, writer of the Early Church, speaks thus of the Mass: "Our worship in which the Victim is slain without the shedding of blood."

St. Cyprian writes: "Our sacrifice faileth not, but is ever renewed. It is not void or typical, but real; and shadowed forth by that of Melchisedech." St. Chrysostom calls the Mass "A Sacrifice at which we should assist with awe and sacred terror."

Venerable Bede writes: "As often as the solemnity of the Mass is celebrated, the Most Sacred Body and that Precious Blood of the Lamb, by which we have been redeemed from sin, are immolated anew to God for the benefit of our salvation."

The Name of Venerable Bede recalls the reverence for the Mass in Early England. The exact time when Christianity reached England is uncertain. In the year A. D. 208, Tertullian tells us "that the haunts of the British which have been inaccessible to the Romans are subject to Christ." When St. Augustine converted the Saxons, we know that the religion of the Britons was the same as that of the Catholic world. Though persecuted by the Anglo-Saxons, the Britons retained the Christian altar and the Holy Sacrifice of the Mass.

The ancient Antiphony of Bangor contains a hymn

which was sung at Mass. "Holy men, draw ye nigh and eat Christ's body. Drink ye, too, that holy Blood by which ye were redeemed." The history of the Anglo-Saxon is full of reverence for the Mass. Venerable Bede speaks of "the offering up of the healing Victim," of "the Victim of the holy oblation," of "our salutary sacrifice." He tells priests to offer up the perpetual sacrifices in which Christ is offered for the redemption of the world.

A glance at the ancient Missals, Rituals, and Pontificals shows us the vigorous faith in the Sacrifice of the Mass. In one we read: "At God's altar His Only-begotten Son is immolated by the hands of the faithful;" and again, "In the bread what is meant but the living bread which came down from heaven." This indicates a faith identical with the Catholic faith of the 20th century.

The Mass in England.

The converted Anglo-Saxons were remarkable for their love of the Mass. They called the Mass "the celestial and mysterious Sacrifice," "the offering of the Victim of Salvation." "the sacrifice of the Mediator." At the Mass the warrior was knighted, the priest ordained, the marriage celebrated, and the King crowned. The days of the year recall the veneration of the Mass.

"Martimas," the Mass of St. Martin; "Lammas," the Loaf Mass, or Harvest Mass; "Michaelmas," or the Mass of St. Michael. Mass was offered for the living and the dead. Churches were built on battlefields, where Masses were offered for the repose of the slain. Guilds and pious associations were formed for the purpose of offering prayers and Masses for the dead. The Blessed Eucharist was then received under both kinds during Mass. The sick received in one kind. The pyx was called "the bearer of the Body of Our Lord Jesus Christ."

We know that King Ina gave 264 lbs. of gold to ornament an altar at Glastonbury. He likewise gave a chalice

and paten of pure gold, and images of the Twelve Apostles wrought in silver. At York the altars were encased in plates of gold and silver, and adorned with precious jewels. Missals were artistically decorated and ornamented with rich stones.

An indication of the faith in the Mass, which characterized the Anglo-Saxon Church is found in a Pontifical of the year 900. An altar is to be consecrated, and the Bishop prays, "O Lord, sprinkle with the dew of heavenly unction this stone prepared for the celebration of the health-giving mysteries of redemption; pour forth on it the unction of Thy Divine Sanctification; send down on it the gift of grace hallowing the sacrifice upon it, that thus truly a hidden power may change upon it the creatures chosen for the sacrifice into the Body and Blood of our Redeemer."

Everything employed in the Mass was first blessed. The chalice was hallowed to hold the Precious Blood; the paten of gold, and the corporal of the finest linen. When we come to the Norman times of Catholic England, we see the reverence for the Mass in the glorious Cathedrals erected throughout the land. Durham, Ely, Peterborough and Norwich owe their existence to the faith in the Sacrifice of the Mass.

Abbeys, shrines and churches were raised by a vivid faith in this highest form of Christian worship, the Sacrifice of the Mass. Many of these today are ruined and despoiled. The lamp no longer burns before the altar. But the light of a bygone faith shines above the ivy-mantled ruins. The passing of the Mass in England is a grim and saddening story. The so-called Reformation "effected by a cold, calculated cunning, which the most adept disciple of Machiavelli could not have excelled," quenched the lamp, broke the altar-stone, desecrated the sanctuary, and created havoc through the land. We may say, "The glory is departed from Israel, because the ark of God is taken." Yet the

ruined shrines and dismantled churches point to faith in the Sacrifice of the Mass, which was once the glory of the English Church.

In Ireland.

The history of the Irish Church is the triumph of the Mass. The graces of the Mass have been the nation's solace. From the coming of Christianity down to the present day, reverence and faith in the Mass characterize the Irish people. The stately Cathedrals, once a national possession, the shrines, monasteries and churches were erected for the celebration of the Divine Sacrifice. The Mass Rock hidden in the hills, heartened a persecuted people. Wherever the Gael wanders, he lights the lamp of the Sanctuary. The Cathedrals that adorn the cities of the New World beside the Hudson, the Mississippi, and on the shores of Port Jackson, owe their existence to that faith in the Mass which time and torment fail to quench.

In conclusion, let us hear the words of one, who, reared in error, was led by a kindly light into the true fold. Cardinal Newman writes: "To me nothing is so consoling, so piercing, so thrilling, so overcoming, as the Mass said as it is among us. I could attend Mass for ever, and not be tired. It is not a new form of worship; it is a great action, the greatest action that can be on earth. It is not the invocation, merely, but if I dare use the word, the Evocation of the Eternal. He becomes present on the altar in Flesh and Blood, before whom angels bow and tremble.

"This is that great event which is the scope and the interpretation of every part of the solemnity. Words are necessary, but as means not ends; they are instruments of what is far higher, of consecration, of sacrifice. They hurry on as if impatient to fulfil their mission. As Moses on the Mountain, so we, too, make haste and bow our heads to the earth and adore. We look out for the great Advent,

each with his own prayers, separate but concordant, not painfully following a hard form of prayer, but like a concert of musical instruments, each different but concurring in a sweet harmony, we take part with God's priest, one Eucharistic hymn, and the great action is the measure and the scope of it. It is wonderful, wonderful!"

EXTERNAL OBSERVANCES

BY REV. JOSPEH D. MITCHELL

NON-CATHOLICS sometimes say: "It seems to me that the Church would have far more influence in the world if she paid more attention to man's moral conduct towards his neighbor and less to the external observances of religious forms. It looks as if she counts these latter as of more importance."

To such we reply: It is evident from your difficulty that you have to some extent been influenced by that Rationalistic idea of religion as a mere code of ethics. Most of the Liberals of our day have given up practically all belief in the Supernatural; and yet they desire to save as much of Christianity as they can and make it acceptable to a world that is steeped in materialism. It is a strange commentary on the fundamental inconsistency of Protestantism, that, while in the beginning it made Faith everything and good works count as nothing, it has now swung to the opposite extreme and counts good works as everything and Faith as nothing. "Sin strongly, but believe more strongly" was Luther's phrase. "Believe anything or nothing just as you like, only do what is right," is the cry of Liberal Protestantism of our day.

There are many good and well-meaning people who openly profess their supreme admiration of the character and teachings of Christ, while they reject entirely all belief in His Divine nature and personality, except in so far as they attribute this to all men in some degree; the Sermon on the Mount contains, they say, all that is really valuable in the Christian Religion, and the external forms of ceremony and ritual are really corruptions of pure Christianity.

It is the moral life of man that is of paramount importance, and if God has given a revelation at all this revelation consists essentially in moral precept. God is Himself purely a Moral Being, and if there is a future life in store for us after this one has ended, it is man's moral life continued on under conditions unknown to us here.

Such has never been the teaching of the Catholic Church. Christ's revelation did not consist of moral precepts only; nor did these constitute the more important feature of that Revelation. Man's spiritual life does not consist essentially in "moral conduct towards his neighbor" but rather in his intimate union with God's own spiritual and eternal life—morality being only the necessary condition without which that life cannot exist in him. Christ came upon earth to reconcile man with God in order that the eternal happiness for which man was destined in the beginning might be restored to him. The essence of that happiness consists in the Vision of God in heaven—God being the source of all Truth and Light and Joy. The means to attain that Vision of God consists in obeying God's commands in this world in order that we may manifest our love and desire for Him. When we realize the truth that it is through the love of God as manifest in our fellowman that we are to show our love and desire for God as manifest in heaven, then we can understand the part that moral precepts play in the scheme of Catholic Christianity. They are means to a higher end, and are not to be taken as ends in themselves. Morality as such can have no part in the happiness of heaven since there will be no occasion or opportunity of exercising it. It belongs to this earthly life with all its imperfections and limitations. It is part of the striving against the forces of evil which tend to separate us from God, but which will be entirely overcome and destroyed when our time of probation has come to an end.

As a matter of fact, Christ revealed little that was new in the purely moral order. Most of His moral teachings

can be found in the later writings of the Old Testament—and much of it even in those of other ancient religions and philosophies. The conception of God as our Father in Heaven and of our fellowman as bearing God's image and likeness, has been claimed by some to be the real essence of all of Christ's moral teaching. It really contains much more than this; for His insistence on the equal importance of internal dispositions with that of external acts is just as prominent a feature in the New Testament. What Christ has really added to the religion of Judaism is not the revelation of a new morality, but the revelation of Himself—of His own Divine Spirit and Personality. It is this which has given Christianity its mysterious powers and influence in the minds and hearts of its followers. It is this revelation of God in the purest and most lovable of human characters that has made Christ the symbol of all our highest hopes and aspirations. If His moral teaching has gained the ascendancy over all other rules of human conduct this has been due solely to the faith and love and trust inspired by that spirit, which gave it to the world.

Christ's purpose being primarily to lead us to heaven, and His moral teaching being only a means to that end, every other means instituted or taught by Him should have equal value; the Catholic Church then has not in any way departed from the ideals set forth by her Divine Founder when she insists upon the importance of her external worship. We must not forget that Christ Himself observed faithfully and obediently the outward forms of the Jewish Religion. He never at any time denounced such institutions, but only their perversion from their original purpose. He acknowledged the authority of the Scribes and Pharisees no less than that of the Chief Priests; but He condemned their pride and selfishness and hypocrisy. There is not a single instance where He ever denounced or condemned the external signs of religion; He only insisted that these should be what they were intended for, *i. e.*, the out-

ward marks of interior sentiment and devotion. The same thing can be said of the external worship of the Christian Church today.

The Catholic Church, therefore, while imposing upon us the obligation of external worship as well as the keeping of the Ten Commandments, is only following the example set by Jesus Christ. Her insistence upon the necessity of due observance to the niceties of form and ritual in her worship, and her doctrine concerning the efficacy of the Sacraments, are not corruptions of what Christ taught but are real proofs of her conformity to His ideal of religious worship.

Of course, those who have their eyes fixed only on this world look for the fulfillment of man's destiny in this life alone, can see no use in religion beyond its purely moral or ethical value. The Catholic Church has no such ideal as this. She looks for no ideal state of things in a world where evil and selfishness abounds; she believes in no superman, mental or physical, to be developed out of this present race of ours. The dream of those who trust that humanity will so improve that heaven will grow out of man's morality here, she knows to be a delusion. This world she considers a mere training school for man's real existence with God. Morality being a necessary means of attaining that existence she uses all her energy in enforcing and defending it. But she does not for this reason consider it more than what it is—the labor which shall be rewarded. Her mind is set primarily on the reward to come and only secondarily on the labor that shall merit that reward. In other words, morality leads to God but is not God—and it is for God that we were made.

We must also remember that man is not, like the angels, a purely spiritual being. He is composed of body and soul, and both should have their part in the worship of God on earth. The body of the Church's worship consists of her

external forms of ritual; the spirit consists of those interior dispositions of Faith, Hope and Love which should accompany this external worship and be increased and developed by it. External signs are necessary, in every department of human life. Even our interior thoughts naturally find expression in our countenance; they are communicated through the outward symbolism of language, spoken or written; and so with all other phases of our existence in this world. If religion is to be a living and active principle in this life on earth, it likewise should have some external manifestation. When the Church imposes such observance on us she is not, in doing so, putting less stress upon the duties we owe to our fellow-men; she is rather training and developing the spiritual part of our nature so that these duties will be better and more faithfully performed.

When, therefore, the Church imposes some religious observance upon us under pain of sin, mortal or venial as the case may be, she is not overlooking the purely moral conduct of her children, but is really helping to sustain it. Murder and adultery are considered as mortal sins; so is missing Mass on Sunday without sufficient cause. To the outsider this may seem inconsistent, but it is not really so. The former generally arise from the inherent weakness of the human will in the face of violent passion and are easily repented of. The latter arises from indifference to God Himself, the source of all morality. Although murder and adultery are more harmful in their effects upon the happiness of others in this world, indifference or carelessness towards God kills the very life of the soul within. Where love for God exists there is always hope for future repentance and amendment; where such love is lacking (as in the careless or indifferent Catholic) there is very little to hope for, either in this world or in the world to come.

CATHOLICS DO NOT BUY MASSES

A Common Mistake Concerning the Paying of Priests for Services Given at the Altar.

BY REV. HERBERT THURSTON, S.J.

THOSE who are not Catholics often feel shocked that in regard to Masses there should (1) be any recognition of a money equivalent for the offering of the Holy Sacrifice; (2) that there should exist a difference in the price of saying Masses in various countries, and (3) that the poor are always at a disadvantage as compared with the wealthy in the matter of having Masses said.

In regard to the first issue, much of the repugnance felt at remuneration of the priest, for the saying of Masses (by those who do not believe in them and consequently do not have them said), is due quite as much to the artificiality of modern life as to any deep spiritual instinct. On the other hand, the lawfulness of some exchange of material support against spiritual service has been upheld from the very beginning of Christianity.

The teaching of St. Paul is particularly explicit: "Who serveth as a soldier at any time at his own charges? Who planteth a vineyard and eateth not of the fruit thereof? Who feedeth a flock and partaketh not of the milk of the flock? If we have sown unto you spiritual things, is it great matter if we reap your carnal things?" (I. Cor. ix. 8-11.)

Again, he says: "Let the priests who rule be well esteemed worthy of double honor, especially they who labor in the word and doctrine. Thou shalt not muzzle the ox that treadeth out the corn." (I Tim. v. 17.)

The maxim *clerici de altario vivant* (let the clergy live by the altar) was already received before the end of the fourth century as a principle of ecclesiastical law. It is also certain that in the early Church the faithful brought offerings of bread and wine much in excess of what was due for the Sacrifice, and historical record does not vary in its testimony in this regard.

So far as we can trace the history of the custom, the payment of a sum of money in lieu of bread, wine, oils, came about very gradually. Not improbably the change began in connection with Masses for the dead, and in St. Augustine's time we find the custom growing of substituting a coin—a custom which did not meet with Augustine's approval. Indeed, the general introduction of a money-offering cannot safely be assigned to an earlier date than the tenth or eleventh century. About this period there came into existence the custom of leaving by will sums of money varying in amount to provide maintenance for a body of priests whose principal duty was to say the Mass for the souls of benefactors. Later, it became common to endow a particular chapel or altar with a revenue sufficient to support a single priest, who in return for these emoluments was required to say a Mass frequently, or even daily at this altar. Thus there grew up the practice of the "Mass-penny," which is in a way comparable with the custom of "Peter's pence."

Abuses grew up as a result of the "Mass-penny"—an old thirteenth century ballad satirized some of these abuses, thus:

Freer, when thou receivest a penie
 For to saye a masse,
 Prithee sellest thou God's Body for that penie
 . . . Then is it very simonie;
 Thou are become a chapman worse than Judas
 That sold it for thirtie pence.

The Church had, however, long before those days declared that there was no simony in the exchange, and that Christ Himself had sanctioned the priest securing a decent maintenance. Thomas Aquinas also laid it down that "money taken in exchange for the service rendered is not taken as a price of merchandise, but as a contribution to relieve necessity; it is therefore not simony and not a sin." (Summa, 2-2, 100, 2, c.)

The principle here established is sanctioned by the action of every religious body, Christian or Pagan, and two General Councils of the Church (Lateran and Trent) have enacted regulations which check all greed and all appearance of traffic.

Apart from these considerations, it has to be remembered that the priest in saying a Mass for a private intention is discharging a function to which he is at some personal pains to undertake. Of course, in Masses offered for private intention, as in all Masses, the souls of all the faithful departed are included.

As regards the variation in remuneration, in America and in England this is relatively high. It is held, however, in determining the proper amount, that a sum which is necessary to enable the priest to live decently for one day in his ordinary surroundings is proper. In certain Latin countries that sum is much smaller than in non-Latin countries, where the standard of living is higher. And it has to be remembered also that in countries where the clergy are directly or indirectly endowed, the stipend for Masses is generally low, the priest not looking to this for his support.

In any case, it is certain that Church legislation on this point during the past four centuries has been so comprehensive and the penalties made so severe in respect of anything like a "traffic" in Masses, that abuses no longer are possible.

In regard to the seeming inequality in respect of Masses,

which the poor people experience as against the rich, every priest is bound by solemn obligation and apart from all private intentions, to offer Mass for his parishioners on Sundays, holy days and certain days of devotion. The greatest difficulty is made in allowing any dispensation or relaxation of this duty. In the second place, all that concerns the "fruits" of the Mass are not known to us nor to any human mind.

As indicating the anxiety of the Holy See in the matter of paid Masses and the prevention of a traffic or any abuse therein, a Decree dated May 11, 1904, was issued in which it was enacted that no priest should accept stipends for Masses who was not morally certain of being able to say them within a fixed time; that no priest be allowed to take at one time a larger number of payments for Masses than he can probably satisfy within a year from the date of acceptance, unless the other party consent; that all bargaining or trafficking to say Masses is expressly forbidden; that the amount of payment for Masses shall be that fixed by the regular diocesan statute; that the amount of remuneration for a Mass or Masses must be passed on in full to any priest who is deputed to say such Mass or Masses owing to the illness (or other hindrance) of the first recipient.

THE DOCTRINE OF TRANSUBSTANTIATION

THE Catholic doctrine of the Sacrament of the Eucharist not only asserts that the body and blood of Christ are truly, really and substantially present, after the words of consecration, under the appearances of bread and wine, but it also defines the *manner* in which Christ's body and blood are present, and it declares that they are present through the change of the substance of the wine into the substance of the blood of Christ. This change is called *transubstantiation*. It is true that the special technical term, *transubstantiation*, is probably not older than the eleventh century, yet the notion thereby implied was clearly taught by the Church and the Fathers from the beginning. The fact that the term was not in use before the time mentioned cannot be brought against the doctrine itself, for it can be shown that equivalent words and expressions were in general use. Technical expressions for dogmatic truths, like technical statements of scientific laws, are the result, as a rule, of peculiar circumstances which call for the marking of some specific article of faith in such unmistakable terms that they cannot be twisted into other meanings by the malicious.

Commentators all agree that although the word *transubstantiation* is not contained in the Holy Scriptures, yet the notion thereby conveyed is most clearly expressed in the words of institution of the Sacrament of the Holy Eucharist. For the words of our Lord, "This is My body," are equivalent to two propositions: (1) "This, which I hold in My hand, which is now here before you, is My body;" and (2) "This, which I hold in My hand, which is now before you,

is no longer bread." Our Lord could not say, "*This is My body,*" if bread were still present; hence, to make our Lord's assertion true, the words must effect what they denote; that is, the moment He uttered these words, what He held in His hands must have ceased to be bread, and must have been changed by His divine power into His body. Since no change took place in the appearances, the change was such that it can only have been that which we call *transubstantiation*.

In like manner the subjoined passages from the Fathers can only be logically understood of changes such as we have described. St. Ignatius, Bishop of Antioch, who was a disciple of St. John the Evangelist, and who suffered martyrdom about the year 107, has this significant testimony: "(The Docetæ) keep away from the Holy Eucharist because they refuse to admit that it is the flesh of our Saviour Jesus Christ, the flesh which suffered for our sins." According to this statement, the bread had been transubstantiated into the body of Christ.

St. Justin, who flourished in the second century and whose writings have earned for him imperishable renown and glory in Christian theology, declares: "In the same manner as Jesus Christ, our Saviour, being made flesh by the word of God, had both flesh and blood for our salvation; even so we have been taught that the food over which thanksgiving has been made by the prayer of the word which came from him, is both flesh and blood, of that same incarnate Jesus;" that is, the bread and wine have been changed or transubstantiated into the body and blood of Christ.

St. Cyril of Jerusalem, who was born in 315 and raised to the episcopal dignity in 351, composed several catechetical lectures, which reflect in the clearest light the teaching of the Apostolic Church. In an instruction to the newly baptized, he has the following important passage: "At the marriage feast of Cana in Galilee, Christ changed water

into wine, and shall we dare to deem Him less worthy of our belief, when He changed wine into His Blood?" . . . Under the appearance (in the type) of bread He gives us His body, and under the appearance of wine He gives us His blood, so that receiving His body and blood, we may become one in body and one in blood with Him."

In another place, St. Cyril declares most lucidly: "What seems bread is not bread, though it seems so as to the taste, but Christ's body; what seems wine is not wine, even though the taste will have it so, but Christ's blood." Could the doctrine of transubstantiation be more emphatically expressed than it is in these words?

St. Augustine, who was born at Tagaste, in Numidia, in 354, and whose writings are read with deep profit over the whole Christian world, says to the faithful of his day: "You must bear in mind what you have received, what you will receive, and what you ought to receive daily, . . . the bread which you see upon the altar, consecrated by the words used by God Himself, has become the body of Christ, and the chalice, or, rather, what is in the chalice, hallowed by the word of God, has become the blood of Jesus Christ."

St. Peter Chrysologus, who was born about 405, at Imola, writes as follows: "(Christ) is the bread which, sown in the virgin, fermented in the flesh, made in the passion, baked in the furnace of the sepulchre, laid up in the churches, laid upon the altars, daily furnishes a heavenly food to the faithful."

Many other passages might be quoted in which we are told that before the words of consecration we have bread and wine, but that after the solemn pronouncing of these mystic words, the bread and wine cease to exist, and in their place we have the body and blood of Christ. In other places we read that the bread and wine are *changed into, transmuted into, pass into,* the body and blood of Christ. Unless we accept the doctrine of transubstantiation these expressions are meaningless.

The same truth is taught by the primitive liturgies, which are clear exponents of the teaching of the ancient Church. Thus in the Alexandrine liturgy of St. Basil, which is extensively used throughout the East, we find the following prayer: "Change these (offerings), O God, so that the bread may become the body, and the wine mixed with water, the blood of Christ."

The liturgy of St. James is still more explicit. In this we have the ensuing prayers:

Priest. Have mercy on us, God the Father Almighty, and send Thy Holy Spirit, the Lord and Giver of life, equal in dominion to Thee and to Thy Son, consubstantial and coeternal, . . . that coming, He may make this bread the life-giving body, the saving body, the heavenly body, the body giving health to souls and bodies, *the body of our Lord God and Saviour, Jesus Christ*, for the remission of sins, and eternal life to those who receive it.

People. Amen.

Priest. And may make what is mixed in this chalice the blood of the New Testament, the saving blood, the life-giving blood, the heavenly blood, the blood giving health to souls and bodies, *the blood of our Lord God and Saviour, Jesus Christ* for the remission of sins, and eternal life to those who receive it.

People. Amen.

When the heresy of Berengarius arose in the eleventh century, the whole church explicitly professed the doctrine of transubstantiation. Thus the Fourth Lateran Council, held in 1215, defined that "the body and blood (of Christ) are truly contained in the Sacrament of the Altar under the appearances of bread and wine, the bread being *transubstantiated* into the body, and the wine into the blood (of Christ), by the power of God."

The Second Council of Lyons (1274), in the Profession

of Faith proposed to Michael Palæologus, and accepted by him on behalf of the Eastern Church, says: "The said Roman Church believes and teaches that in the Sacrament (of the Eucharist) the bread is truly transubstantiated into the body, and the wine into the blood, of the Lord Jesus Christ."

The Council of Trent, therefore, in its solemn declaration, renewed more emphatically and clearly what had long before been defined and had been explicitly believed by the faithful. It is clear, then, that there is abundant testimony from the early Church in support of the doctrine of transubstantiation.

With regard to the term itself, Dr. Rock wisely observes: "To the person who objects that the word Transubstantiation is not to be discovered in any part of Scripture, it may be replied that the terms Trinity and Incarnation cannot be found there either; and, consequently, if a doctrine must of necessity be looked upon as anti-scriptural because the titles which ecclesiastical writers have appropriated to its designation cannot be traced back to the sacred pages, then the Protestant of the Church of England must yield to the reasoning of the Socinian and the Anti-Trinitarian, and reject along with them, the doctrine of the Trinity and Incarnation, for neither of these words is read in any passage of the Testament or Bible. The intelligent and thinking Protestant would immediately reply to those who assailed these stupendous doctrines by such an argument, that if the names be not discernible, at least the doctrines designated by those expressions, "Trinity" and "Incarnation," are expressly taught in Scripture, and are, therefore, to be most tenaciously maintained. Let him henceforth take his own solution for a similar difficulty which he raises against the Catholic dogma of Transubstantiation.

VESTMENTS AND THE USE OF INCENSE

OUT of honor for the King of heaven and of earth, the priest as an ambassador and minister of God should certainly in public functions appear in his office at God's altar in the richest vestments. God Himself required this in the Old Law. How much more proper is it in the New Law, where God Himself is corporally and really present in the Mass and in the Blessed Sacrament? The Church has always adorned her altars, her churches and her ministers with richest ornaments. In the twelfth century, one of the great ages of faith, the beauty and wealth of the vestments were extraordinary, and indicative of the great faith of the times. Today our vestments are far from being as rich and as adorned as then. All the oriental churches seek to use rich and splendid vestments.

In many places in the Old and New Testament. In Leviticus ii, 1, it was commanded that incense should be placed on the sacrifice, called *mincha*. In the temple of Solomon there was a special altar, called the altar of incense, upon which every day at a certain hour incense was offered to God. (Saint Luke i, 9-11.) In Apocalypse viii, 3, we read: "And another angel came and stood before the altar, having a golden censer; and there was given to him much incense, that he should offer of the prayers of all saints upon the golden altar, which is before the throne of God." We find other texts, but these will suffice to show that authority for the use of incense is derived from Holy Scripture. The Wise Men offered incense to the Christ, the Babe of Bethlehem, to honor His Divinity. Incense is a symbol of charity and of prayer. David says: "Let my prayer be directed as incense in Thy sight" (Ps. cxl. 2). It is also used as a mark of inferior honor to persons and things relating to God. In this sense, the altar, the crucifix, the missal, the priest, the assisting ministers, and the people are incensed.

SIR THOMAS MORE AS MASS SERVER

The story is told that Blessed Thomas More, the Lord Chancellor of England in the days of Henry VIII., was accustomed, even as Chancellor, to serve the morning Mass in the church at Chelsea, and to take part in all the public celebrations in that church. One day the Duke of Norfolk came to Chelsea, and was surprised and even shocked to see the Lord Chancellor dressed in surplice and gown attending a procession. The Duke could not understand how a man in More's position could so lower himself.

"Why, you are dishonoring your office and the king's service by thus playing the parish clerk," said the Duke.

More's answer was worthy of the true Catholic that he professed to be:

"It is the greatest of honors, my Lord, to serve the King of kings."

MEMBERSHIP AND SUPPORT OF THE I. C. T. S.

THE Society has no means of support other than the payment by members of the annual dues of five dollars, and the income derived from the Endowment Fund, which is composed of the Life Members' subscriptions of one hundred dollars each. Life Membership subscriptions, which are the best guarantee for the development and perpetuity of the work, may be paid in two installments of \$50.00 each, or in four annual payments of \$25.00 each. Checks should be made payable to "The International Catholic Truth Society," and all communications to the Society itself, or to the members of committees, or to the officers, should be sent to 407 Bergen Street, Brooklyn, N. Y.

Your love for God and for your neighbor prompts you to assist financially the many good causes and institutions that help to honor God and benefit your fellow-beings. You are deservedly interested in the building of churches, schools, hospitals, reformatories, orphan asylums, colleges, seminaries, convents. Has it ever occurred to you that, humanly speaking, the continued existence and efficiency of these institutions depend upon the good-will of the public? Have you ever realized that the people can, in future days, make laws which may nullify every precaution you may take to secure the perpetuation of such institutions; that the laws which now safeguard our churches and schools and asylums may one day be repealed, as they have been in many a country? You know how thousands of such buildings built by pious and generous Catholics in Italy, and France, and England, and Scotland, and Germany, and Portugal, and Mexico, and Chile, and Switzerland, and Peru, and Norway, and Costa Rica, have been confiscated, desecrated, turned into profane uses, and their religious guardians driven forth?

Yes, to your sorrow, you know that there is no earthly means that you can devise whereby to prevent posterity from tearing down what you help to build, from destroying the institutions you admire and love.

Consequently, bear in mind that in strengthening such a work as the International Catholic Truth Society you are helping to provide a protector and defender of these institutions in the years that are to come. Its sole aim is to so influence the minds of men that they may not give credence to the lies of our enemies, but may listen to truthful explanations of what the Church is and what she teaches.

By becoming a member of the International Catholic Truth Society you help to extend the following activities: The familiarizing of Catholics with standard works by authors of their own faith in history, science, philosophy, religion, etc. The stimulating of a taste for such works by demonstrating to librarians of public libraries that there is a genuine demand for them. The remaining department, which supplies Catholic magazines, papers, books, and pamphlets to poor families and to persons living in distant places. Systematic and intelligent investigation which will cause the removal of bigoted text-books from educational institutions. The distribution at cost price of millions of pamphlets explanatory of the teachings and practices of the Church in the vestibules of churches, in the class room, in library and meeting room.

There are many other phases of the International Catholic Truth Society work deserving of your support. Rich and poor can help. The extent of the work is limited only by the extent of the means. Every additional member on the Society's roll is an asset towards the accomplishment of further work for Holy Church.

We need men and women who know their Faith thoroughly—Catholics who combine Faith and practice in their everyday life and who are ever ready to give reason for their belief. We need Catholic men and women who will

aid in spreading the truth, by holding up to non-Catholics the Church, as it really is, and dispelling the mists thrown about it by ignorance and prejudice. We need your assistance in our work of bringing the marvelous activities and saving doctrines of the Catholic Church more prominently before the people of the United States. How can you assist us? By becoming a Life Member (\$100) or Regular Member (annual dues \$5.00) of the International Catholic Truth Society or by remembering the Society in your last will and testament.

Pamphlets Published by The I. C. T. S.

The Sacrament of Penance, Facts About Confession,
by Rev. Matthew J. W. Smith.

Divorce and Remarriage, by Rev. William P. Sullivan.
Ways to Rome, The Reasoner's Way, by Rev. J. M.
Prendergast, S.J.

The Catholic Church, Her Indefectibility and Perpetuity,
by Very Rev. M. C. Schumacher, C.S.C.A.

Freemasonry, by Lucian Johnston.

American Masonry and Catholic Education, by Rev.
Michael Kenny, S.J.

Doctrine of the Church on Secret Societies, by Rev. John
J. Graham, I.P.P., and **Secret Societies—Old and
New,** by Rev. William B. Hannon.

**Journeys to the Catholic Church (No. 1) In Quest of
Faith,** by Floyd Keeler, and **Why I Am a Catholic,**
by John Meyer.

After All What Is Law? by Lucian Johnston.

After All What Is the State? by Lucian Johnston.

Creeds and Dogmas, by Thomas F. Coakley, D.D.

Miracles: What Are They, and What is Their Use? by
Rev. John Gmeiner.

Six Golden Cords of a Mother's Heart, by Rev. Joseph
O'Reilly.

Objection to the Church, by Very Rev. William Hogan,
C.S.S.R.

Price of the above pamphlets—five cents per copy.

Special reduction when ordered by the hundred.

INTERNATIONAL CATHOLIC TRUTH SOCIETY

407 Bergen Street

Brooklyn, N. Y.

Congratulations and Blessings Received
on the Silver Jubilee of the Inter-
national Catholic Truth
Society

Rome, Italy, November 4, 1924.

*Patrick Cardinal Hayes,
Archbishop of New York.*

Your Eminence:

On the occasion of the Silver Jubilee of the International Catholic Truth Society the Holy Father congratulates its officers and members for the splendid work in favor of truth. Wishing the Society still greater success His Holiness imparts to them all his Apostolic Benediction.

(Signed)

PETER CARDINAL GASPARRI.